Nuptial RITES,

Or the Several

Marriage Ceremonies

Practised amongst all the

Nations in the World.

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THE

PREFACE.

FEw *Authors do agree about the true definition of Marriage.* Charron, *in his book of Wiſdom, calls it a wiſe Bargain, and an honourable Contract; others, more Critical, tell us that it is a name importing nothing but meer Slavery and Bondage, a Society of evils and troubles. I think it not worth the while to examine the ſeveral Opinions about the right Definition of it, much leſs to paſs my cenſure upon the ſentiments of any man. I ſhall content my ſelf with the Definition commonly approved by all the judicious Civilians, which ſay that Marriage is no other thing than*

an holy union of the man with the woman, which cannot be diſſolved, but by the death of the one or the other. Matrimonium eſt viri & mulieris conjunctio, individuam vitæ ſocietatem continens.

It is the firſt and moſt honourable of all other States and Conditions in the World, ſeeing it deriveth its inſtitution from no other than from the the Supream Author of Nature. It is alſo the moſt extenſively profitable, ſeeing that it is the foundation of all humane ſociety, the riſe of families, and conſequently the off-ſpring of Commonwealths and Kingdoms. Prima ſocietas in coniugio eſt, quod principium Urbis, ſeminarium Reipublicæ. *And although the holy and truly Catholick Church never reckoned it in the number of Sacraments, yet was it ever eſteemed as a ſacred ordinance, ſeeing it was inſtitui by God himſelf, in the Paradiſe of Eden, and that the Second Perſo*

of Deity, being manifeſted in the fleſh, did not only vouchſafe to honour it with his preſence, but alſo with his firſt miracle.

But although Marriage be Common to all the Nations in the World, yet it is not regulated by the ſame Laws, nor celebrated in the ſame Forms and Ceremonies, they varying according to the diverſity of Religions and Nations. Amongſt Chriſtians Marriage is very ſtrict and ſevere, one man being allowed but one woman: But amongſt the greateſt part of other Religions, Polygamy and Divorce are commonly approved of and practiſed, to the end (as they ſay) that Marriage be leſs cumberſom, more free and more fruitful. But notwithſtanding the great variety of Laws and Ceremonies uſed amongſt ſo many different Nations, yet there is never a Nation under the Cope of Heaven, how barbarous ſoever it be, but celebrateth the ſolemnity of Wedlock, with more than ordinary Ceremonies and feſtival Jollities.

This hath induced me to make a diligent Inquiry, into the different Ceremonies, which are practiſed amongſt the Jews, Chriſtians, Mahumetans *and* Idolaters: *Theſe four being the only Religions known in the World. As for the* Jews, *they being the moſt Ancient People, I ſhall begin this ſmall treatiſe with them, humbly ſubmitting my endeavours to the cenſures of the Curious Reader.*

CERE-

CEREMONIES
Obſerved at the
MARRIAGES
OF THE
JEWS.

CHAPTER I.

THe *Jews* commonly marry their Sons at Eighteen years of Age, according to the Ordinance of their *Talmud*, and ſometimes ſooner, to avoid Fornication; as for the Daughters, they may marry at Twelve years and a Day.

When the Marriage of the two Parties is agreed upon, many *Jews*, both young and old, aſſemble themſelves in ſome covered place, where the young *Jews* hold, every one of them, an Earthen Pot in their hands. One of them reads the Contract of Marriage, and gives notice of the day prefixt for the Wedding, above all declaring

that the party, who ſhall not ſtand to that which is agreed upon, ſhall pay to the other party, ſuch a Sum of Money, as the Parents of both parties have unanimouſly pitched upon. This being done, they wiſh one another all proſperity and happineſs, and in the mean while all the young *Jews* fling their Earthen Pots on the ground, and break them in pieces, believing this to be a token of great plenty, and future abundance. As they are going out of the ſaid place, there is alwayes one who ſtands at the Door, who gives every one of them a Glaſs of Wine, and ſometimes alſo ſome Sweet Meats. The Rabbi, whoſe Office it is to crave a bleſſing upon the Eſpouſals, takes a a Glaſs full of Wine, and after that he hath bleſſed it, and taſted of it, he imparts the remnant, to the new betrothed Couple, who, going to their Houſes, ought not to go out of Doors, within eight days after. But during this retreat, many young Bachellors daily reſort to the Houſe of the future Bridegroom, to divert him and make merry with him

The betrothed Woman is bound to bath her ſelf in cold Water, the day before her Marriage: And ſhe is conducted into that Bath, by ſome Women, which make a very great noiſe, to the end that

every

every body may take notice, that ſhe is a betrothed Woman, while ſhe is in the Bath, many of thoſe Women dance and ſing round about her.

The future Bride-groom ſends to his betrothed Spouſe a Wedding Girdle, garniſhed with Plates of Gold; the betrothed Spouſe doth the like to her betrothed Husband: But the Girdle, which ſhe muſt ſend him, ought only to be Garniſhed with Plates of Silver.

The Wedding day being come, the betrothed Bride make her ſelf as fine as her Husband and ability can permit her, according to the faſhion of the *Jews*: afterwards ſhe is conducted by ſome Women, which ſing before her, into a Room where they dreſs her head as neatly as they can, other Women in the while ſinging and dancing before her, for to recreate her, thinking by ſo doing, to render to God ſome very acceptable Sacrifice.

When the Bride-groom muſt receive the Nuptial Bleſſing, four young Bachelors carry a Canopy, which, being born up upon four ſticks at the four Corners of it, they carry into ſome open place or garden, where the ſolemnity of the Nuptials muſt be performed. The Bridegroom with his Relations, and the Bride with many

Women

Women, together with Muſicians playing on ſeveral Inſtruments, reſort under the ſaid Canopy, and then every one that is preſent at the ſolemnity crieth aloud, *Bleſſed be he that is come.* Then the Bridegroom goes three times round about his Bride, and having taken her by the hand, the people caſt ſome Corns of Wheat upon them crying, *Increaſe and multiply.*

In ſome places, where People are more wealthy, they uſe to mingle with their Wheat ſome pieces of Silver, which the poorer ſort of *Jews* gather up. The Bride ſtands always at the right hand of her Bridegroom, and beſides it is requiſite that her face be always turned towards the South; for the Rabbins have left a Tradition in their Talmud, that if any perſon place the Bed ſo as her face be towards the South, that then ſhe is like to be the Mother of many Children. The Rabbi, who joines them in Marriage, ſets, upon the head of the Bride, the end of the hair-cloth, which the Bridegroom wareth upon his neck; that being done, he takes a Glaſs of Wine, and, ſaying the two prayers which are in the *Mahzor*, after that he hath taſted of it, he gives it to the young Couple to drink. Then, if the Bride be a Maid, they give her drink in a ſtrai narrow

narrow Glaſs; but if ſhe be a Widdow, then ſhe muſt drink in a broad one. Then the Rabbi receiving from the Bridegroom a Ring of Gold without any ſtone in it, he calls in ſome witneſſes, and ſhewing them the ſaid Ring, he enquires of them whether it be of fine pure Gold; and having received an anſwer in the affirmative, he then ſets it about the ſecond Finger of the Bride; and having done that, he begins to read the Contract of Marriage with a loud and intelligible voice. After that he takes another Glaſs of Wine, and praiſing God that the two Parties have taken one another, he preſents them another time with drink; after that the Bridegroom hath drunk up his Glaſs, he with all his ſtrength caſts it againſt the Wall, or againſt the ground, to the end it be all broken in pieces: And this they do for a remembrance of the Deſtruction of the Temple of *Jeruſalem*. In ſome places they uſe to ſtrew aſhes upon the head of the Bridegroom for a Memorial of the Temple which was burnt down; and for this ſame reaſon the Bridegroom weareth a black Hood upon his head, as thoſe are wont to do, who are in long Mourning.

The Bride hath alſo her head covered with a black Cap, to the end that they

may

may ſhow that they retain ſome marks of ſorrow for the deſtruction of their Temple; even in their moſt Feſtival Solemnities.

Being Married, they are conducted to the place of Feaſting, where all being ſat, the Bridegroom begins to ſing a very long Prayer; and in the mean while they ſet before the Bride a raw Egg, with a roaſted Hen. Then the Bridegroom carves a little piece of that Hen, which he preſenteth to his Bride; and immediately after the Gueſts as well men as women, ſcuffling together tear the remnant in pieces, and whoſoever can ſnatch away the biggeſt part of it is reputed the braveſt of all the company they ſnatch away from one another, that which they hold in their hands, making fine ſport amongſt themſelves, to make the new married folks merry. As for the raw Egg they fling it at one anothers Faces, and if any Chriſtians be there to look on them they are like to be finely dawbed with it. Now they ſet this Egg before the Bride to the end that ſhe may hope to bring forth Children, as eaſily as the Hen lays her Egg. After all this mirth they lay the Cloath and cover the Table with Diſhes of all gallant meats, and then few of them remember either *Jeruſalem* or the Temple

The

The feaſt being ended, they betake themſelves to Dance a certain dance, which they call the Nuptial dance, ordained as they ſay by the Commandment of God: the chief and moſt conſiderable perſon of all the company, takes the Bridegroom by the hand, this takes another, this other takes the next, this another and ſo conſecutively, until there be none left who may dance. The moſt conſiderable amongſt the Women takes alſo the Bride, and they do the ſame amongſt themſelves as the Men do: So that they carry on the work with an extraordinary Mirth and Jollity. The Wedding laſts ſometimes eight days: But their Rabbins ſtrictly forbid them from inviting any Chriſtians, for they think that the good Angels ſeeing them there, would forthwith fly away, and the evil ones would preſently ſucceed and come in their place.

CEREMONIES
Obſerved at the
MARRIAGES
OF
CHRISTIANS.

CHAP. II.

Cuſtoms and Ceremonies uſed amongſt Roman Catholicks.

POlygamy, or the uſe of many Women together, is very uſual amongſt Infidels: but it is generally forbidden amongſt Chriſtians, whoare for bidden, upon pain of death, marrying more than one Woman together; and further ſhe muſt be married in the Church before the Parſon of the Pariſh. All other Marriages contracted otherwiſe are declared void and clandeſtin, the Children born in ſuch are reputed Baſtards,

and consequently incapable of Successions & of challenging their Parents inheritance.

The Ceremonies of Marriages amongst Roman Catholicks are prescribed by the Councils. The Council of *Trent*, for to prevent all abuses in Marriages, declareth and pronounceth all Marriages invalid and void, which have not been celebrated before the Parson of the Parish of the one or of the other contracting parties. Wherefore according to the decrees of the Romish Church, as soon as the contracting Parties are agreed, the Parsons of their respective Parishes are bound to proclaim three Banes on three Sundays, or three Holy days consecutively, to the end that if any of the Parishoners know any lawful cause why they may not be joyned together, they may reveal it to the Parson of the Parish. And in case no body can alledge any lawful impediment, then both the parties are conducted by their parents into the Parochial Church of the Woman, where they are betroathed by the Parson of the said Parish, who examines them whether they be well contented to be betroathed one to the other, and whether they be not already engaged by promise of Marriage to any other person or persons. This is the Ceremonie, which is called Espousals

sals or betroathing, and is nothing properly but a Nuptial preparation, or an engagement, to a future marriage, of which engagement neither of the contracted parties can be released but by the Court of the ordinary, which condemneth him or her that violateth promise, to all damages, & expenses whatever, together with a Fine.

There be some Bishopricks where they use to betroth people as soon as they are agreed together, and before the publication of the banes.

The day of marriage being prefixt, the betrothed parties, after they have been at the auricular Confession of their sins, go to receive the Communion the day before their marriage. The next day they are conducted by their friends to Church, where the parson of the Parish, having asked their names and sirnames, asks them, one after another, whether they are content to take one another; He asketh them besides if they be not already engaged by any solemn vow, or any promise of Marriage; and whether they will engage love and keep fidelity one to another. When to all these questions they answer affirmatively, he then blesses a ring, and thirteen pieces of money, which he gives the Bridegroom.

The Bridegroom ſets the Ring upon the fourth finger of the Brides Right Hand, in ſaying to her, with the Parſon, *with this Ring I thee wed*; then giving her ſome pieces of money, he goes on ſaying, *and with this money I thee endow*: The Bride anſwereth with a compliment ſet down in the Romiſh Ceremonial. Then preſently the Parſon takes the right hands of them both, ſaying; *Et ego conjungo vos in Nomine Patris, Filij & Spiritus Sancti*: He ſprinckleth them, and all the Aſſembly, with Holy Water.

After the Nuptial Bleſſing, both the new married Folks are bound to hear Maſs with a lighted Taper in their hands, with which they go to kiſs the Offertory, and to preſent the Parſon with Bread and Wine.

Then, if the new married Folks were never married before, two of their nearſt Relations hold a Sheet over their heads, whilſt the Prieſt readeth ſome Prayers over them.

The Maſs being ended, the Parſon preſenteth the Church Regiſter to the new married Couple and to their Relations, to the end that they may ſign and ſeal the Act of Marriage; after that then every one goes away, in the ſame order as they came.

On that Evening before the new married folks betake themselves to their bed, the Parson, or some other Priest deputed by him, cometh to bless the Nuptial Bed, wherein the Marriage ought to be consummated.

In the most part of *Italy*, they do not use to betroth people in the Church; but the contract of Marriage is made in the presence of the Parson, then the Proclamation of the Banes followeth, they proceed to the Solemnization of Marriage which is celebrated either at Noon, with all Pomp imaginable, or else before the Sun rising without any noise at all: The Woman being conducted to Church by her Father if living, and if he be dead, by the nearest of her Relations.

At *Venice* when any Gentleman is to marry, as soon as the contract is made, all other Gentlemen resort to the house of the future Bride, whom they call *Novizza*, the Bridegroom also, with his nearest Relations comes thither: He stands at the entry of the House, receiving, with all demonstration of Honour, all his Guests, giving them his right hand as a mark of his entire Affection; The Bride doth do the like to the Women. After the Celebration of Marriage, the Bride enters into a splend-

Bar-

Barge finely deckt, her Hair hanging about her ſhoulders, being ſett in the moſt eminent place, that is called, in their Language, *Andar in Trafto*; This they do to the end that every body may take notice that ſhe is a new married Bride, and the Wife of ſuch a Gentleman. But now adays they have left of ſomething of the ancient Cuſtome, for the *Novizza's* appear in their Barges many days, with their Hair plaited very high, much like *Engliſh* Women's high Towers.

The *Sicilians* did formerly betroth the Man and the Woman at home, and very often were not married till the Hour of Death, or at the extremity of the one, or of the other Parties: But this was forbidden by the order of the Council of *Trent*. The eſpouſed woman did alſo uſe to ride through the City with a great Company and Pomp, on horſe-back; But that is now quite left off, ſince the Invention of Coaches. But notwithſtanding the Prohibition of the foreſaid Council even to this day, as ſoon as the Articles of the Contract are ſigned, the man enjoyes his Spouſe with full liberty, and reaps the ſweet Fruits of Marriage many years ſometimes before the celebration of it.

At the Weddings of their Country-peo-

ple, there is very much dancing, and there is always a great number of Guests, as well of the Relations and others, who bring Presents, after that the Bridegroom hath regaled them three times. Their Feasts usually consist of Meats baked in the Oven, and of Kettles full of Rice boiled in Milk.

In *France* when any one is married, the betrothed man, accompanied with his Relations, Friends and other Guests, which he hath invited, and as well Men as Women, goes to fetch the Bride to conduct her to Church. The Bridegroom goes first in the middle of his neareſt Relations, the young Bachellors, going two by two, follow after him, then the married men, according to their nearneſs of Kin: The Bride follows dreſſed as neatly as her ability and condition can permit, wearing on the hinder part of her Head a little Crown of white Flowers, or Diamonds, & ſometimes of Oriental Pearls. Two of her near Kinſwomen lead her by the Hand, then the Bride maidens, wearing every one of them a Crown like that of the Bride, march after in the ſame order as the Bachellors. The married Women come in, after all the Nuptial pomp is ſhut up by the Servants of the Bridegroom, or of the Bride; which come the laſt, carrying the Bread and Wine which

which ought to be presented to the Priest; They come from Church in the same order as they went, excepting only that the Bachellors conduct the Bride, and the Maidens the Bridegroom.

In some places as soon as they are come from Church to the place where the Feast is prepared, all the Relations, Friends and Guests come thither bringing their Presents, which they depositе in a great Charger sett before the new married Couple for that purpose; the Violins, and other Instruments, playing all the while: In some certain places they offer their Presents the next day after the wedding, and in others they make none at all.

The Bridegroom never sits down with others at Table, but the Bride sitting at the most honourable place, he stands always behind her, taking care to serve her, and to order the dishes upon the Table.

After the feast, the Bridegroom leads his Bride to dance, the Bachellors and Maids continue the Ball: as for the married men and women, they conduct the new married Couple into their Bed Chamber, which is made ready for them to lay down. The Bride makes her self somewhat shy & unwilling to be undrest, but notwithstanding her forced resistance, she is willingly

lingly constrained to yield to the force of them that have undrest her, and resign her self into the arms of her Bridegroom, for to consummate the Marriage, and (as they say) for to gain the Dowry, which hath been allowed her.

The next Day Morning, the new Married People receive the Complements of all their Friends and Relations, and even from their Neighbours, and commonly the Bridegroom makes them some Presents.

At *Paris* the new married Woman receiveth her visits in her Chamber, attired with all her Nuptial Ornaments, sitting on a Bed of State, all the Windows of her Chamber being shut up, so that there is no Light at all in it, but that which comes from Wax Tapers, and Flambeau's.

At present the most part of Persons, of any Quality, are married in the Night time, without any Ceremony or Pomp.

The *Spaniards* differ very little from the *French* or *Italians*, as to the Ceremonies of their Nuptials, but only in this foolish Custom, which they have, as I conjecture, retained from the *Moor's* which were a long while Masters of their Country. In that Amorous Duel between the loving Combatants, there happens any effusion of Blood upon the Sheets, then they expose

them at the Windows, as a Trophy of the Womans Virginity, which they call, *Virginita de la moucher.* But if by good chance, (as it befals very often,) the Combat hath been harmleſs and bloodleſs, then they fairly ſupply that defect from elſe-where.

Formerly the *Germans* never married Women of any other Nation, but their own; that they might avoid all confuſion in their Blood. And they never beſtowed their Daughters in Marriage too Young; Batchelors alſo did not go a wooing but very late: So that by that means, the Children which did proceed from two Perſons of mature Age, of full Proportion, and of Vigorous ſtrength, were alſo tall, ſtrong and vigorous. They, even to this day, will never marry their Sons but to them Maids. which are of a ſtrong conſtitution of body, tall, and moſt likely to bear ſtrong and luſty Children. Their Nuptrial Ceremonies are much the ſame as of the other People in *Europe*; they differ only in this, that the Bride-Maids wear every one a Crown of Gold, or of Flowers, at the Weddings of their fellow Maids, which is not lawful for others to do. All the Gueſts preſent the Bride with Jewells or Pieces of Gold & Silver, which they caſt into a

Baſon, which is placed before the Bride, as ſhe ſitteth at Table in the middle of Women of her near Relations, and they accompany their Preſents with civil Acclamations, and good wiſhes, of Proſperity and Happineſs, to the new married Couple.

There are amongſt them ſome frea Weddings, in which Men of Honour de fray all the charges; and there be ſome alſo, in which every one pays his Scot Their Feaſts laſt at leaſt three days, during which the new married Folks are accompanied with a great number of People, in ſo-much that a common Handicrafts-man will have oftentimes above ſixty Perſons at his Wedding: For the more People they have about them, the more are they regarded and eſteemed.

As for their Gentlemen and Perſons of conſiderable note, they preſent their new married Wives with a Chain of Gold, or ſome Precious Jewel, on the next days morning, after the conſummation of Marriage, and this Preſent they call, in their Language, *Morgengal*, that is to ſay the Gift of the morning, becauſe they beſtow it upon the Bride, as ſoon as they are up, as it were to make her ſome recompence for her Maiden-head, which they have taken away.

If any Maid amongſt them hath been ſo liquoriſh, as to have taſted of the Horſe-Radiſh before the time; if ſhe, by good fortune, doth not go away with the bag, but is ſo happy as to marry him, that hath already plaid upon her Fiddle, then the ſaid couple will go to Church very early in the morning, without any Inſtruments of Muſick: and, in ſome places, but eſpecially in Country-Towns, all the Neighbours, crowned with Garlands made of ſtraw, accompany them to Church.

In many places they compel the Daughters at the Marriages to renounce, and diſclaim, all their Rights, as well Paternal as Maternal, and this they do, in caſting ſome ſtraw into their Fathers Houſes. Moreover if the Bride doth not ſhed ſome Tears, when ſhe goes before the Prieſt to be joined in marriage, then her Virginity becomes very much ſuſpected, and for that purpoſe many of them Brides carry Onions, wrapt up in their Handkerchiefs, that they may force ſome tears out of their eyes.

The *Francons* obſerve this order in their Marriages. The Bridegroom, having ſome Trumpeters and Drummers going before him, marches between two perſons of Quality, then his Relations, and

Friends

Friends follow him, two by two, until they come to the Church Door; then they make a halt till the Bride be come to them: who being preceded by many, who play on Flutes, and being accompanied with many Maids, is followed by a great number of married Women, which wear very long Mantles of black cloth, plated and faſtned to their necks, with Silver Claſps: and then the Marriage is celebrated in the preſence of the Parſon of the Pariſh, according to the *Roman* Ceremonial Book.

In *Poland*, but chiefly in the Country of *Pruſſia* and *Lithuania*, Maids ſeldom marry under four and twenty Years of Age; and not ſo neither till they have firſt wrought, with their own hands, as much ſtuff, as is ſufficient to cloth every one, who muſt accompany their Bride-groom to Church. Amongſt them when any Father ſeeks a Wife for his Son, he neither regards her Beauty nor Wealth, but only her good Morality, ripeneſs of Age, and ſtrong conſtitution of Body. The Women are never married till two of their future Bridegrooms near Relations have had a deep finger in their Pies, and then they uſe to crave their Fathers good conſent: thoſe People do ſtill retain many

Dreg

Dregs of the old Superſtition of the Heathens: For when the Solemnity of Matrimony is celebrated, the Bride is led three times about a Fire, then they make her ſit down, they waſh her feet, and with that ſame water they beſprinckle the Nuptial Bed, and all the Utenſils of the Houſe. This done, they anoint her Mouth with Honey, they bind her Eyes with a Vail: Then ſhe is conducted towards all the Doors of the Houſe, which ſhe muſt kick with her right foot; they afterwards ſtrew every Door with Wheat, Rye, Oats, Barley, Beans and Poppy, declaring that her Bridegroom ſhall ever enjoy a great abundance of all thoſe good things, if ſhe devoutly retain her Religion, and if ſhe be careful and induſtrious in ordering her Family. The evening being come when ſhe muſt bed with her Bridegroom, they uſe to cut her hair, then the married Women takes a roſie, which they faſten on her Head: after that they put on her Head a white Hood, which new married Women wear until they have brought forth a Son, for untill that time, they are reputed Maids. The bride is at laſt conducted into her Bedchamber, whereafter they have ſhuffed and beaten her, they at length caſt her to the Bed, into her Bridegrooms armes.

And

And then instead of Sweet Meats or Sac
Posſets, they bring them a dish of Ram
or of Bears stones to eat; For they thin
that after they have eaten of that mea
they become very prolifick and fruitful, &
for this reason they never use to kill an
gelded creature for their use at the
Nuptial Feasts.

In the Island of *Goa* the person wh
intends to marry never sees his Mistriss, b
in her Parish Church where she useth
resort; if he liketh her he, taking a Pri
along with him, goes to her house a
then is betrothed to her: He may visit h
after this Ceremony, but they are nev
permitted to be alone together. Ma
men of that Country are not contented
see their Mistresses as they are dressed
their best Cloths, but will also vie
them at Home, in the Market, and in the
ordinary Habits, that they may the bet
discern whether they cover not some nat
ral defect, and whether they be n
patched or painted.

They generally marry in the afternoo
and they use to go to Church in gr
Pomp and Solemnity. The Bridegroo
is oftentimes accompanied with 80 or
hundred Young Men, all on horseba
richly attired & clothed: The Relations
Frie

riends of both Parties follow them. The
ride sitting in a Sedan, and the Women,
hich are her Relations, are every one car-
ed in their Sedans also; They being come
ear the Church, they all alight, and the
ridegroom, being conducted by two Men
f his nearest Relations, and the Bride also
y two Women of her near Kinswomen,
to the Church, where they are joined in
Marriage: They call the foresaid persons
eir four Gossips. After the Solemnization
f Marriage, they return home in the
me order as they came, the Trumpets and
her Musical Instruments playing all the
hile before them, the People, as they pass
ong, casting sweet Meats, Comfits, sweet
Waters, and Flowers in the street, which
e Servants, scuffling one with another, ga-
er up. Being come to the house where
e Feast is prepared, the nearest Relations
d their most intimate Friends go in, but
for the Young Men they remain without,
aking sport, before the door, with the
nning and bouncing of their Horses, and
hting with Reeds and Canes, which they
row one at another. The new married
lks, and their Friends, standing in the
alconies, and others at the Windows,
oking upon their Sports and Braveries.
his Pastime being over, they all alight
off

off their Horſes: And being conducted in to a low Hall, they are preſented with all ſorts of Sweet Meats of Fruits, and with a kind of perfumed Aromatical water, called water of *Bagulrim*. Then the Bridegroom comes down to them, and diſmiſſes them with all Civility and Demonſtration of Thankfulneſs: Then he returns to his Parents and Relations, with whom he feaſteth. But they ſtay very little at Table, every one retiring into their Habitations. The new married couple go to bed, commonly before Sun-ſet, without ſo many Ceremonies, and Drolleries, as are practiſed among the *French*.

The *Sclavonians*, of the Common-wealth of *Raguſa*, are never married but with Perſons of their Rank and Quality, that is to ſay, the Noble with the Noble, ſo that a Noble Perſon can not marry a Woman of the vulgar ſort, or a Stranger, for fear of introducing any ignoble Blood into his Family, which might blemiſh the luſtre of his Nobility; and for this cauſe the number of Noble Families is ſo much diminiſhed, that there is not above 20 or 25 now left among them, which have the Government and Adminiſtration of all the affairs of their Common-Wealth.

Notwithſtanding if any Noble Perſon

was willing, either for ſome private conve-
niency or molument, to marry a Wife born
out of his own Country, he may lawfully
do it : Provided that ſhe be a Lady, born
between *Zare* and *Cattaro*, but not other-
wiſe. And beſides whoſoever ſhould marry
ſuch a Lady, born in the Country afore-
ſaid, it is requiſite that he be worth, at leaſt,
two Thouſand Ducats of Gold for a Dow-
ry, and for the ſecurity of the ſaid Lady.

As for the Portions at the Marriages of
their Sons, they are limited by the Law,
at a Thouſand Ducats of Gold : But, at pre-
ſent, they little regard that limitation; ſo
that a Father will give his Son four, five
or ſix Thouſand Ducats of Gold, and ſome-
times more, according to the Means and
Quality of the Woman. The Marriage
Mony is paid before ever the Man ſee the
Woman he muſt have; and when every
thing is agreed upon, the Mony paid, and
the Contract ſigned and ſealed, he may
then with all liberty go to viſit her : For
it is a conſtant cuſtom, amongſt the *Ragu-
zans*, never to court and careſs their La-
dies, but only after that they are made ſure
with them, When a Maid is married, it is
lawful for her to wear Silk Cloths a month
after her Marriage, that ſhe may be diſ-
tinguiſhed from others, who wear Cloth

ones.

ones. But when a Lady is married, she i
obliged to wear, on Holy Days, a doubl
Hood of red Satin, purfled with Gold an
Silver Flowers, to the end she may be di
cerned from the common ignoble sort o
Women.

As for the *Flemings*, and other Inha
bitants of the Neighbouring Country
they have that particular Custom, that the
easily, and without any difficulty, co
tract Marriage with Strangers; but it is re
puted amongst them very unseemly, and
very filthy thing, for a Young Man
marry an Old Woman, or for an O
Woman to marry a Young Man. Trad
men never marry Gentlewomen, nor Ge
tlemen Tradesmens Daughters; and it is n
ver seen amongst them, which is commo
ly practised amongst the *French*, for t
Master to marry his Chamber-maid, a
for the Mistress to marry her Servant.
that Country, Gentlemen always pref
their Eldest Daughters before the Younge
so that many times they will bestow th
Youngest upon them to whom they ha
refused the Eldest; because they reser
her for a better Match, and more adva
tageous Fortune.

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CHAP. III.

Rites and Ceremonies practiſed among Proteſtant Lutherans.

THe Proteſtant *Lutherans* are married in the face of the Church, as *Roman-Catholicks* are, and they are conducted there with great Pomp and Solemnity, to receive the Nuptial Bleſſing from the Hand of their Miniſter.

At *Strasburgh*, and in the Neighbouring Countrys, when any Young Man goes a Wooing, after that he hath ſufficiently teſtified his affection to his Miſtreſs by Letters, or any other way; he then goes about Midnight, with ſome of his intimate Friends and with many Flambeau's, to give his Miſtreſs a Serenade, or a Muſical Concert, before the door of the houſe where ſhe dwells: And if ſhe appear not looking out of her Window, then the Young Man may aſſure himſelf of a Repulſe, and that his Suit is but in vain, but in caſe ſhe be ſeen to be preſent there, then he may ſometimes viſit her about the Evening, provided always that ſome of

her Domeſtieks be preſent at their amorous Entertainment After any common Wedding the Trumpets ſound, on Munday and Tueſday Morning, that the People may take notice, that there hath been a Wedding amongſt People of Trade, which are married but on thoſe days: As for the Weddings of Noble Perſons, they laſt three days and an half. There be alſo amongſt them ſome free Weddings, called amongſt them *Frengaal Huczeit*, where People bring Preſents, but pay nothing but in others every one pays his ſhare.

In *Saxony*, when any Gentleman is married, the Gentlemen, and Young Gentlewomen of the Neighbourhood reſort without any Invitation at all, to the Regal which he is obliged to make according to the Cuſtom. As for the Nobles, they are ſtrictly forbidden marrying with Tradesmen, or Merchants Daughters, although they be never ſo rich: for in *Leipſick*, and other Capital Cities, ſome Merchants give their Daughters oftentimes thirty or forty Thouſand Dollars, that if any Noble Perſon, for lucre of Mony, without regard to his Nobility, ſhould marry ſuch a one, he is degraded of his Title of Honour, & beſides runs the hazard of being pelted to death by the Nobility and Gentry.

Among

Amongſt the *Goths*, the *Swedes*, and the *Danes*, they of the common ſort uſe many Ceremonies in their Marriages too tedious to rehearſe here, I ſhall therefore content my ſelf to mention the chief of them. The Maids Parents, being ſufficiently informed and ſatisfied about the Qualifications of her Suitor, her Father preſents his Daughter to him, ſpeaking theſe words; *I give thee my Daughter for to honour thee, that ſhe may be thy Wife, for to have the half of thy Bed, the Key of thy Doors, with the third part of thy Money, and other Goods moveable and immoveable.* At the day aſſigned, ſhe is conducted to Church with many Torches, done about with Silk ſtuffs of ſeveral Colours. The Solemnity being over, ſhe is handed Home by her Bridegroom: But before ſhe may bed with him, ſhe muſt go to the Stoves or hot Baths, many Maids going before her, and as many Married Women accompanying her; but before they come thither, they have made great Proviſion of Strong Beer, or of Wine in that place, for to refreſh the Women in the Bath, leſt being overcome with the Heat they ſhould faint: wherefore they recruit their ſtrength, with eating toſted Bread dipt in ſome of the foreſaid Liquors, which are ſweetned with Cinamon and Sugar.

When they come out of their Baths they wear every one of them a Garland of Rue upon their Heads, as for the Maids they go to Supper with the Bride.

The Gentlemen usually marry Women of their Rank and Quality As for Tradesmen and Mechanicks they commonly present the Bride with Swine, Sheep, or Cowes, but they present the Bridegroom with some Colt, Dog, Cat or Goole.

In *Livonia*, when a Maid is led to Church to be married, they crown her with a very high Crown of Silver guilded and all the Women and Maids march before her, covered with long plated red Mantles, which reach from their Head to their very Heels.

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CHAP. IV.

Nuptial Rites and Ceremonies, used amongst Evangelical Protestants.

Having treated of the Ceremonies, which those Protestants of *Luthers* perswasion do use at their Marriages, it now remaineth that I should give some account of the Customs and Solemnities performed at the Weddings of *Evangelical Protestants*. And first I say that by *Evangelical Protestants* I mean the *English*, *Dutch*, *Switzers*, and many other People, which do not pin their faith upon the Church's or Popes Sleeve, but rejecting all vain Traditions and Novelties ground their belief upon the Pillar of Truth and Gospel verity.

As for the *English* their Ceremonies are so generally practised throughout this Kingdom and consequently so well known, that I will pass them over in silence, least I should seem to light a Candle at Noon-day; wherefore I come to the *Dutch*.

When the parties are all agreed, then they send for the Minister who betrotheth them one to the other, and then they give

them drink, every one in their Glaſs aſun-
der: He that fills the Drink, takes th
two Glaſſes, and mingles the Wine of on
with the other; he preſents the Glaſs o
the Bridegroom to the Bride, and that o
the Bride to the Bridegroom: After the
have drunk, the future Bridegroom dot
preſent his betrothed Bride a Ring. Bu
before they may marry it is requiſite tha
the Miniſter make Publication of thei
Marriage three Sundays conſecutively
leſt there be amongſt them any Impedimen
or other Engagement: After which pub
lication they may lawfully marry. The
at the day appointed, the Bridegroom re
ſorts to the Church with his Parents an
Relations, the Bride alſo, with a Garlan
of Flowers upon the hinder part of he
Head, is conducted thither by two Men
or two Young Bachelors, of her near Re
lations, many Maids, with married Wo
men of Relations and Gueſts, followin
her thither. When ſhe comes out of th
Church, ſhe is led to her Bridegroom
Houſe by the ſame Perſons. The Wid
dows, which marry again, may not wea
a Garland upon their heads, but only
large Noſegay in their Boſoms; and ar
led to Church by two Widdows of thei
near Relations.

In *Friezland*, the men of that Country did not at all regard the Quality or Portion of their Women, but only their Handſomneſs and good Morality; ſo that many Gentlemen and rich Merchants did marry vertuous comely Women, although they were never ſo poor. But now adays the caſe is altered, for they not only regard their Quality and Deſcent, but alſo expect a competency of Wealth, anſwerable to their Eſtates. The Bride wearing a Crown upon her head, and accompanied with a long train of Maids, goes to Church where the ſolemnity of Marriage being celebrated, they return to her Fathers houſe, where they are feaſted. The Gueſts ſeldom preſent the Bride with any Money, But the Brides and Bridegrooms Relations come very liberally to offer her their Preſents, whereof the Bridegroom takes good notice.

The Feaſt being ended, the Muſicians begin to play on ſeveral Inſtruments, and then every one dances in order. On the next day, all the Gueſts reſort to the ſame place, and the new married Woman, preſenting every one of them with a glaſs of the beſt Wine or of ſome other aromatical Liquor, ſhe diſmiſſes them with honour, thanking them for their Civility and

kindneſs. And this ſhe does, to the end that ſhe may make it appear that ſhe is now become a Houſhold Wife.

In *Hungary* Bachellors never marry with Widdows, although never ſo rich, becauſe they are perſwaded that if any Bachellor marries one, who is not a Virgin, he ſhall never enjoy any Proſperity in this World: wherefore if any amongſt them did diſcover that the Women, which they have married, have plaid any Legerdemain with others before Marriage, they would put them to a cruel Death.

As for the Lords of that Country they uſually marry their Children very young and many times as they ly in their Cradles: And this is done on purpoſe to entertain good correſpondence and Friendſhip amongſt Honourable Families; and when the Children have attained to ripeneſs of Age, they are obliged to conſummate their Marriage, leſt by their refuſal they ſhould procure their Parents implacable enmitie, the Sequels whereof might prove very dangerous and tragical.

In *Scotland* formerly, and in the days of Popiſh Idolatry, the Brides did lay down their *Propir a Feminea* before their Lairds of the Mannour, who did ſhake their Hair-bags on the firſt night after the Solemnization

of

of the Marriage: But ſince the Light of the Goſpel did ſhine bright in that Kingdom, that Barbarous Cuſtome hath been exploded; wherefore the Brides do not now pay their Marks *in ſpecie*, but only by way of Exchange, the Bridegroom paying half a Mark to his Landlord for that Right, and that Right is now called, *the Womens Marks.*

The *Iriſh* in their Marriages, I mean thoſe who are partakers of the *Engliſh* Civility, uſe the ſame decent Nuptial Ceremonies as the *Engliſh* do: But as for the Popiſh wild *Iriſh*, they are ſo Barbarous and Bruriſh that they do not deſerve to be mentioned here.

CHAP.

CHAP. V.

The Rites and Nuptial Ceremonies of the Grecians.

BEfore the *Grecians* Marriages, the future Bride doth openly ſhew what ſhe is able to bring to her future Bridegroom; the Bridegroom alſo is to declare the full extent of his Eſtate, and that done in a ſpacious Room upon a Table the Men ſitting above the Women, as were an Amphitheater. When the Bride receiveth the Preſents from her Relations and other Friends, ſhe is ſitting in the middle of the *Gyneconitide*, or Chamber of Women, wearing a guilded Crown on her Head. All the Gueſts having drunk good ſtore of Metheglin, and ballaſted their Bellies with variety of Sweet-meats they betake themſelves to walking; and come back to Supper about the Evening. Immediately after Supper, the new married Folks, without ſtaying for the three publications of their Banes as we do, go to bed together: The next day morning the married Women come to viſit them and

to search their Sheet, to see whether, by good fortune, they can find any marks of a lost Maiden-head; which if they find, they are extreamly jocund and Jovial, but, upon a *Non inventus*, they depart as mute as Fishes. As for the Bridegroom he fairly sends away his tried Bride to her Parents; unless the *Turkish* Magistrate, being a little greased in the fist constrain him to keep her for better and for worse.

The *Grecian* Women, which bestow themselves upon *Turks*, *Spaniards*, *French*, or *Italians*, may be afterwards present at Divine Service: But they for some time are excommunicated, that is to say, they are for some time debarred from the Lords Table. Which kind of Excommunication Savoureth somewhat like the Spirit of Christianity, and is nothing of Kin to the Popes *brutum fulmen*, which dare at tacque the Sacred Heads of Crowned *Sovereigns*; neither is it like the *Anathemas* of some high flown Ecclesiasticks, who wear the Cross-Keys at their girdle, with one of which they many times, for frivolous causes, deliver the Souls of their fellow Christians to Satan, and with the other they commit their Bodies to Jails. Is this the Spirit of God, or the Spirit of Belial? But I must conclude this short Digression

sion with this shorter Ejaculation: From the *Spanish Dons* fiery *Inquesto's*; from the bloody *Anathemas* of the Popes; and from the cruel Mercies of all *Reverendos*, *Domine, libera nos.*

The *Valachians* of *Transylvania* never marry any Women till they have got a smack with them before-hand, but they also put them away for very slight and trivial Causes.

Amongst the *Moscovites*, when a Father intends to bestow his Daughter in Marriage, all his care is to look for a Young Man to his own liking: Having found such a one, he presently proffers her to him as a Wife, with such a Sum of Money for her Portion as he is able to give. If the Young Man accept of his proffer, then the said Father goes immediately to the Young Mans Parents, to whom he makes the same Offers: For in that Country, a Young Man may not see his future Bride until the very day of the Wedding; but his Mother, and other Women of her near Relations, go not only to visit her, but also diligently to search her, to know whether or no she doth not hide some bodily Infirmity: The Daughter's Mother doth the same towards the Young Man. The Wedding Day being come before

efore the Celebration of Marriage, the
ridegroom and the Bride, together with
eir Relations and the Parſon of the Pa-
ſh, make extraordinary great Cheer toge-
her; and paint their Noſes with ſuch live-
y Colours, that they ſcarce go to Church
ll they be paſſingly well dipt. As ſoon as
hey are come there the Prieſt, according
o the Cuſtom, demands ſome Loaves;
which having received he deſires the Bride-
groom to take his Bride by the hand: then
drawing nigh to the Bridegroom, he asks
im whether he be willing to be joined in
Marriage with that Woman? If he an-
wereth to the Affirmative, then he again
asks him, whether he will miſuſe or beat
her? the Bridegroom anſwering Negative-
y. He doth then turn himſelf towards the
Bride, & likewiſe asketh her if ſhe be well
contented to take that Man as her lawful
Husband, to govern his Family, and to
be faithful to him; ſhe anſwering yea, he
then crowns them both with two Garlands
of Rue, and gives them the Nuptial Bleſ-
ing. That being done he takes ſome Wine
in a gilded wooden Cup, and, having
wiſht them all Proſperity and happineſs, he
drinks to them, they alſo pledge him in
the ſame Cup: But after that the Bride
hath drunk, then the Bridegroom, ſnatch-

ing

ing the Cup from her hand, presently wit
all his Force flings it on the ground, & tread
it under his feet till it be all broken in pie
ces; and then he prays to God that a
those, who should go about to bring any di
vision between them, maybe likewise trodde
upon and destroyed by his Infinite Power
He afterwards receives the Presents of a
that are there.

So that in that Countrey no Man may hav
more than one Wife, but withal he keep
her no longer than she pleaseth him, fo
as soon as he begins to be displeased wit
her, he presently puts her away, for the
least occasion in the World. They may
also put away their Wives, if they prove
barren: And they may, after that divorce,
marry six weeks after.

It is lawful for Widdows to marry again
the second time. But if they should marry
three times, they are reputed very wanton
and light heel'd House-wives.

CHAP.

CHAP. VI.

Nuptial Rites and Ceremonies of the Abiſſin's.

ALthough the Inhabitants of that Kingdom profeſs the Chriſtian Religion, yet notwithſtanding they may marry as many Women as they pleaſe, and that without the licence of their *Negus*, or High-Prieſt. The men of that Country are ſo far from receiving any Portion from their Wives, that on the contrary they muſt allow them a Dowry; which conſiſts in a Sum of Money, which is depoſited in ſome truſty hand of the Womens neerer Relations, who pays him the intereſt as long as the Woman lives: But in caſe ſhe dieth without iſſue he then may command the Principal, but if ſhe leave any Children, then the Intereſt goes towards their Maintenance: And coming to Maturity of Age, they divide the Principal amongſt themſelves. Theſe are the Ceremonies which they obſerve in their Marriages. The Couple, that is to be married, are both ſett before the Church Door, and three Prieſts,

Prieſts, going three times round about them ſing many *Hallelujahs*; then, cutting two Tuffs of the new married Folks Hair, they put them in Wine ſweetned with Honey. After that, they take up the Bridegroom's Tuff of Hair, which they put upon the Brides Head, on the very ſame place where her own hath been cut off; they alſo take up the Brides Tuff of Hair, which they likewiſe put upon the Head of the Bridegroom. And, having ſprinckled them both with Holy Water, they receive the Communion and the Nuptial Bleſſing. The Prieſt doth laſt of all, give them notice that they are both but one Fleſh. This Ceremony being ended, they all return home, where there is a great Feaſt prepared, and they make very great cheer. But the new married Folks muſt not ſtir out of the Door till a month after the Solemnization of the Marriage: After which time, the Bride muſt, when ſhe goes out of the Door, wear a black Vail upon her Face, which ſhe ought not to lift up but at ſix months end after, unleſs ſhe doth prove with Child.

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CHAP. VII.

Nuptial Rites and Ceremonies of the Egyptians.

AMongſt the *Egyptians*, when a Couple is to be married, the Friends of both Parties reſort to the place where the wedding Feaſt is preparing; the Bride-room goes to fetch his Bride to her Dwelling and handeth her to the foreſaid place: Where being come, they refreſh themſelves with their Relations and Friends, drinking ſome Glaſſes of Wine, and diſtributing ſome dry ſweet-Meats. This done the Bride-room's Relations and Friends accompany him to Church, then they come again to the Bride and conduct her thither alſo, many Torches and Wax-Candles lighting them on the way they go along the Streets, ſinging Pſalms and Hymns in their *Coptick* Language, and with little wooden Hammers knocking upon little Rulers of Ebony, which is inſtead of very Harmonious Muſick amongſt them; this Ceremony is performed immediately after Midnight.

Being come to Church they conduct

the Bridegroom into the Chancel, where uſually the Divine ſervice is celebrated : As for the Bride, ſhe is led to the Womens Apartment. Then the Prieſts, together with the people, begin ſome Prayers with Hymns which laſt a conſiderable time. The Divine ſervice being ended the Prieſt, who is to celebrate the Solemnity of Marriage, coming out of the Veſtry in his Robes, leads the Bridegroom into the middle of the Chancell, and, reading upon him three or four Prayers, doth ſign him with the Sign of the Croſs at the beginning and ending of every Prayer; This done, he cauſeth him to ſit down on the Ground, his face turned towards the *Heikel*, and holding a Silver Croſs upon his head behind him, he readeth many more Prayers.

Whilſt that theſe things are done in the Chancell, the Sexton carrying a Seat out of the Chancell, places it at the Chancell-door; and ſpeaking to the Bride, deſires her to ſit down on it, with a Woman of her nearer Relations. Then the Prieſts begin to ſay the Prayers, which they call the Prayers of the knot; which being ended, the Parſon puts on the Bridegroom a long white Robe, like a Surplice, & girdeth him with a white Girdle above his Loins, and covereth his Head with a clean Napkin

He

He then taking him by the hand conducteth him out of the Chancell to his Bride, and making him ſit down near her, he takes the Napkin from his Head, and bringing both their Heads together, covers them both with the ſame. Afterwards he anointeth them both with conſecrated Oil, on their Foreheads and above their Wriſts: Then, having joined both their Hands together, he reads to them aloud an Exhortation of the Duties, which they ought to render one another mutually. So endeth the Solemnity of their Marriages which they call the *Coronation of the Bridals*. Laſt of all, they begin Maſs and the Bride and Bridegroom, having very devoutly, upon their Marrow-bones, ſwallowed up their Breaden God, every one returns to the place of Feaſting.

CHAP. VIII.

Nuptial Ceremonies among ſt the Sabeans.

THe *Sabeans*, who are otherwiſe called the Chriſtians of Saint *John*, are thoſe People, which inhabit in the Confines of *Perſia* towards the Kingdom of the *Turks*. They indeed retain ſome Principles of the Chriſtian Religion, but as they border upon *Turky* and have great Commerce with the *Jews*, they alſo partake ſomething of *Judaiſm* and *Mahometaniſm*. They may according to their Law marry two Wives. As for the Ceremonies of their Marriages they are but very ſhort, being theſe. Both Parties being come to Church with their Friends and Relations, the Prieſt doth preſently put the Bride upon her Oath before all the People, asking her whether ſhe be a pure Virgin or no. And although ſhe anſwer in the affirmative upon her Oath, yet notwithſtanding, that muſt not ſerve the turn, but the Prieſts Wife, with other married Women, muſt ſearch her: And in caſe they bring a Verdict conformable to what ſhe hath depoſed upon Oath, then the Prieſt baptizeth them both: Which being done, he bringeth them back to

back

back; and having read some Prayers, the Solemnity is ended. Then the new married Folks are conducted to the Brides or the Bridegrooms house for to feast, according to the Custom of their Country.

The Priests as well as Lay-men, may also marry two Wives, and their Children, if they be but Sixteen years of age, succeed them in their Priestly Office; but in case they leave no Children, then their neareſt Relation succeds them in their Places.

CHAP. IX.

Nuptial Rites or Ceremonies of Marriage amongst the Christians of Colchis, Georgia, Circassia, *and other adjacent Places*

THe Christians of the States of *Colchis*, *Georgia*, *Circassia*, and other Places adjacent, as they little differ from the *Sabians* in the Principles of Religion, so their Ceremonies are much alike, with this difference only: That if any of them intends to marry, if the Bishop or Curate of the Parish be absent, then they choose what

Prieſt they pleaſe, and going with him in to their own Cellars (which they repute as holy as their Churches) the Prieſt, holding two Crowns in his hand, ſets one of them upon the Bridegrooms head, ſaying, *Be thou crowned, N, our Servant of our great God, for, N, the Handmaid of the Lord.* He ſets alſo the other upon the Brides Head, ſaying likewiſe, *Be thou crowned, N the Handmaid of our great God, for, N, the Servant of the Lord.* He ſtitches afterwards the Bridegrooms Coat and the Brides Gown together: He then takes a Glaſs of Wine, which he preſenteth to the young Couple, who having drunk one to the other, their Goſſips cut the Thred wherewith their Cloths were faſtned; and this is all the Ceremonie of their Marriages.

As for the *Circaſſians* the Promiſe, which the Man and the Woman make to one another before ſome Witneſſes, makes up all the formality of their Marriages. They never marry a ſecond Wife, till their former be dead, or that they are otherwiſe conſtrained by ſome very great reaſon either of Barreneſs or Adultery.

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THE
Second Treatiſe.

Nuptial Rites or Ceremonies of Marriage, obſerved and practiſed amongſt Mahometans.

ALL the *Turks* may, according to their Law, have four lawful Wives, and as many Slaves as they are able to maintain: But as ſoon as their Women Slaves have brought them a Child, they obtain their Liberty: Wherefore they may beſtow them away upon their Friends, but never ſell them. Their Church-men alſo may marry many Women, excepting the *Derviſes*, Monks, and other Religious Perſons. It is alſo lawful amongſt the *Turks* to put away their Wives, and to take them again, even to the fourth time. They may alſo marry not only Women of another Generation, but even of their own near Kindred, for they hold that by a double

Tye, the Knot of Friendſhip and Love is the ſtronger.

When they intend to contract Marriage, the neareſt Relations of the Man and of the Woman, gather themſelves together for to agree amongſt themſelves about the Dowry which the Young Man muſt allow his future Bride: For the Parents never allow them any Portion at all; which thing is alſo practiſed amongſt the Eaſtern Chriſtians. This being done, the future Bridegroom ſends to the Maids Father, or to her neareſt Relations, the Sum agreed upon, to the end that a part of the ſaid Sum be beſtowed partly in Cloths, and partly upon Houſhold Goods, according to the Quality of the Perſons: As for the Remnant of the Mony, it muſt remain in the Hands of the future Bride, or elſe ſhe depoſites it into the Hand of one of her own Kindred, which ſhe can beſt confide in: But her future Huſband may never call her to any account for it. Now a day's the Parents of both Parties contribute towards the Expences of the Wedding, for they do think it more honourable to do ſo. As for the future Bridegroom, he maketh choice of one of his beſt Friends to invite his Gueſts, and to take care of all the preparation of his Wedding, and this man is called amongſt them, *Sagois*.

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The future Bride is to remain always within doors, her face covered with a Vail eight days before the Celebration of the Marriage, and none of her future Husbands Relations may see her. As for her Bridegroom he, taking his *Sagois* along with him, goes about to invite his Guests: The Guests send every one their Presents to the Bridegroom, the day before the Wedding. The day before the Celebration of the Marriage, the Bride is conducted by the Women to the Bath, two or three of them washing and rubbing all her Body, but especially her Parsley-Garden. They also take a certain Powder, called amongst them *Elcana*, whereby they cause her Hair, her Nails, the inward parts of her Hands and Feet, to become Red. This Bathing is reputed so Holy a Ceremony amongst them, that when the Bride goes to the Bath, she is accompanied with many Women of her Relations and Friends, who march two by two before her, every one of them holding a lighted Wax-Candle in their Hand.

The Wedding day being come, the Bridegroom sends Presents to the *Cady*, intreating him to draw an Instrument in writing concerning the Dowry, which by Agreement he ought to allow his Bride. This being done, his *Sagois*, accompanied with all

all the Guests go to the Brides House, many Drums, Trumpets, Fifes, and other Instruments, sounding before them. They all stay in the lower Court of the House, then the Brides Father coming down with her delivers her into the custody of the *Sagois*, who presently mounts her on Horse-back, & conducts her to her Bridegrooms House. All the Relations and Friends of both Parties go afoot after her, the Carts and Horses which carry her Goods and Houshold-stuff following in the Rear: The Bride rides upon a Horse richly trapped, her face being covered with a thin Vail, and an Umbrello carried over their Head: She is also waited upon by her Servants, Chamber-maids and her Nurse, who going a foot at her side, shed tears for Joy, bewailing her Virginity, which is reduced to the last Extremity of being lost. In the mean while, as she rides along, she with a little bowing of her Head salutes them, whom she meets in the Streets, Which thing no Woman dare do but upon her wedding Day. Being come to her Bridegrooms Door, the *Sagois* helps her down and her Bridegroom, waiting for her at the Door, conducts her to the Womens Appartment: And, after they have feasted plentifully, they begin to dance merrily. The ball being ended and the Guests retired

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to their respective Habitations the *Sagois*, taking the Bride by the Hand, leadeth her to the Nuptial Chamber and commits her to the custody of her Bridegrooms Eunuchs, until he himself comes. As soon as he is come, after their mutual Civil Salutations, he takes away her Veil, and all her Cloths, one after another, but when he comes to unbutton and take down her Linnen-Drawers, there will be a little fumbling and scuffling; for she will be sure to shew some little willing Resistance. The next day the *Sagois* comes to pay his Civilities, & makes them many droling and frollick Questions. As soon as the new-married Wife is up she, taking some Women of her new Relations with her Chamber-maids, goes to the Bath and having sufficiently duckt her self, she returns to her Husbands House. These are the Ceremonies which are practised amongst them of the better Quality. It is a Common Custom, amongst the *Turks*, to marry three Sisters one after another, provided that they have married the Eldest at first, but if they began at the Youngest, they may never marry her Eldest Sister.

The *Arabians* did formerly contract Marriage onely for a time prefixt and limited, by mutual consent of both Parties; And to the end that they might make some

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ſhew of Matrimonial Convention, the Woman did preſent her Bridegroom with a Tent and a Dart for her Portion: But the limited time being expired, ſhe fairly went her way looking for a freſher Cuſtomer. Which Cuſtome proceeded from the Inconſtancy and natural Looſeneſs in both Sexes, which loved change and variety, in ſuch a a manner, that a Woman was married in one place, brought forth in another, and bred up her Children in another, without remaining long in any place all her life time. The people of *Arabia Felix* had the Women common in every Houſe: The Man that came home at night firſt, having ſett a ſtick before the Door, went to Bed with the Woman: So that amongſt them, they never reputed any to commit Adultery, but thoſe who had to do with them of another Nation.

Now adays the *Arabians* take as many Wives as they pleaſe, but they never put them away as the *Turks* do. They alſo buy them with ready Money, but they are very ſtrict in not coupling themſelves with any Women, but them of their own Family or Alliance. As for their Formalities of Nuptial Ceremonies, they are the ſame with them of the *Turks*.

When the *Perſians* go a wooing, if they intend

intend to signalize themselves for their Fidelity and passion towards their Mistresses, they use to burn themselves in many places of their Bodies with some kind of Linnen, which they set on fire, much like our Chyrurgeon's Caustick. And being so burnt, they come in this manner into their Mistresses Presence, who have a care of sending them some Linnen, or Pieces of Silk, to bind and heal their Wounds: And he that hath most Burnings on his Body, is most esteemed amongst the Ladies, and will sooner purchase their favourable acceptance. They may marry many Women; the Mechanicks may have seven and no more, but their Nobles may have as many as they are able to maintain.

When a Person of Quality is to marry, his Parents, Relations, and intimate Friends, without Invitation, resort to his House, wearing his Liveries: But if they be neither Relations, nor Familiar Friends, they may not then be permitted to wear them, they only appear in their best Equipage. The Bride comes out of her House riding on Horse-back, accompanied with the Women of her Relations and Friends gallantly mounted: Many Instruments of Musick playing before them, they go towards the the Bridegrooms House; who also coming

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to meet them with his Friends on Horſe-back, theſe two Squadrons joined together go back to the Brides Houſe, where they begin the Ball. The Ball being well begun, two Gentlemen conduct the Bridegroom into the Brides Bed-chamber, two Gentlewomen lead the Bride to her Bridegroom and reſign her into his Armes. About Midnight ſome old Women come down, and bring a Linnen which they preſent to the Bridegroom's Relations, if it appear bluſhing with the Beauty-Spots of a loſt Maidenhead, then they hug it as a precious Relick, but in caſe it be, *Facies mirè modis pallida*, then thoſe ſame old Women bring away the Bride, and the Bridegroom divorceth himſelf from her before the whole Aſſembly; and having paid a very ſmall Sum of Money to her Relations, they preſently carry her away,

Amongſt the people of *Cambaya*, *Palandura* and *Maldivia*, this particular Ceremony is obſerved in their Marriages. Both Parties being agreed, the future Bride delegates a Man of her Fathers near Relations, who hath power to repreſent her Perſon; this Man goes with the future Bridegroom before the *Pandiar*, or Prieſt, and taking the Bridegroom by the Hand, asks him whether he be willing to take his Kinſ-

Woman

woman, for his lawful Wife, upon such Terms and Conditions as have been propounded and concluded. The Priest asketh the Womans Kinsman the same Question, and both answering affirmatively, then the Priest proceeds to the other Solemnities of Marriage, the Relations of both Parties being present as witnesses of the Coniugal Knot. This Solemnity being ended they all resort to the Brides House where she, waiting for them, receives them with all possible Civility and Demonstrations of Respect. Then they are regaled, many Instruments of Musick playing all the while they are feasting; many Persons come to compliment the new-married Couple, the Bride presenting them with Boxes of *Betel*. They also send to the *Pandiar* two Larrins, a Dish of the best Meat, with a Box of *Betel*. The new married Folks are obliged to send their Presents to their King and Queen, according to their Ability: But when the King himself is married, all his Subjects are bound to send him their Presents: Some send them Cloths, some Robes, others send him Turbans, and others again only Fruits and Flowers.

The Men of the fore-said Countries may have three lawful Wives at one time, if they be able to maintain them; and if they live

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in the ſame Iſland, he is bound by the law to divide amongſt them the duty of Benevolence equally: But this Law is not always obſerved amongſt them.

The Women never bring their Husbands any Portion at all, on the contrary the Husband muſt not only defray all the charges of the Wedding, and provide them all things neceſſary, but alſo ſettle upon them a Dowry, which in their own Language is called *Rans*. The Bachellours Marry when they pleaſe, but as for the Maids, their Parents beſtow them upon the firſt that offereth any reaſonable Terms, when they have attained to ten or twelve Years of Age. But in caſe their Fathers be dead, they then are accounted Orphans. and they may not marry till they be fifteen. When they preſent themſelves before their *Pandiar* to be joined in Marriage he makes a ſtrict ſcrutiny whether the perſons be any way related to one another in Blood, or in Milk. So that if he find that they uſed to call one another Brother or Siſter, only for love ſake, or elſe that they have ſucked the ſame Nurſe, it is a lawful Impediment to obſtruct their Marriage, and their Prieſt dares proceed no further. The Husband puts away his Wife when he pleaſes, provided that the Woman give her conſent to it, but if

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ſhs refuſes to agree to it, he notwithſtanding may put her away, if he firſt pay her down her Dowry promiſed upon Marriage.

Through all the Iſland of *Ceilan* men may marry as many Women as they are able to maintain, and Maids are commonly married as ſoon as they come to be ten or eleven: Even as in the Iſlands of *Cambaya*, *Palandura*, and *Maldivia*.

The *Mahometans* of the Iſland of *Javan* may not have above four or five lawful Wives, but they may take as many Concubines as they can maintain. On their Wedding Day their Friends, Slaves, and other Menial Servants appear richly clad before the doors of the Bride and Bridegroom, where they have ſet up many Pikes adorned with Fringes of white and red Cotton: They alſo diſcharge ſeveral Volleys of Shot before the Door. After twelve of the Clock, the Bridegroom goes out to fetch his Bride with this following Pomp. Firſt there are five or ſix men which carry five or ſix Baſons hanging upon poles; theſe men are accompanied with as many men which, holding in their hands little Coco-ſticks, beat upon the ſaid Baſons. After theſe follow four or five other men which carry long Drums, which they beat with Switches, or elſe with their Hands; After theſe fol-

low a great Train of Men, which having ſome Baſons hung to their Necks beat upon them continually as they march along. Theſe are followed with a great Number of Men which carry long Mattocks coloured with Red, and adorned with Peacock's and Horſes Tails; Then come thirty or forty other Men armed with Darts, Swords, and Bucklers, in their Buff-coats; theſe armed Men march with great Pomp, and many times making a Halt fight amongſt themſelves, and ſometimes dance for to divert the Spectators. Theſe laſt are followed with other Drummers, immediately after theſe come a great company of Maids richly adorned, ſome of which carry Baskets full of Flowers, and rich Pictures, others little gilded Boxes, others carry little Coffers for to keep their *Betel*. The married Women, which follow the Maids, do not come empty, but march every one carrying all manner of Houſhold Stuff; all which things are Preſents which they bring to the Bride. The Bridegroom comes out at laſt, riding on horſeback and richly attired, having his Relations round about him well mounted on Palfreys. This Nuptial Pomp is ſhut up with all the Gueſts which are invited to the Wedding, all of them gallantly mounted. This Cavalcade being come near the Brides

Houſe,

House, all the Drummers ſtand before *he* Door playing merrily; but as for thoſe which carry their Swords, Bucklers and long Mattocks, they order themſelves on both ſides of the Street making a Lane till this pompous Train be paſt. The Bridegroom being come to the Brides door, ſhe ſtands ready to wait upon him, who lighting off his Horſe, he having a Veſſel full of Sweet Water, and caſting her ſelf upon her knees doth waſh his feet, which being done ſhe preſently riſing up takes him by the hand, and conducts him into her own Appartment; where having ſtaid a little while to pay their mutual Civilitys, the Bridegroom helping his Bride on her Palfrey, they return to the Bridegrooms Dwelling in the ſame Order as they came. Being come near the Bridegrooms Houſe, they all alight, and the Bridegroom taking his Bride by the Hand goes in firſt, and all their Gueſts following them, they remain with them three days faſting, dancing, and making extraordinary great Cheer. The Inhabitants of the Iſland of *Moluccos*, retain yet ſome principles of Idolatry, with the *Mahometaniſm* which the *Perſians* and *Arabians* have brought in amongſt them. Thoſe People may have as many Wives as they are handſomely able to maintain, but withal

they are so exceeding jealous of them, that they can in no wise suffer that any Man should so much as cast an Eye upon them. They are notwithstanding very Liquorish, and let their Husbands use never so great Precaution, yet they will be sure to entertain their Gallants and Paramours, and get a Lick of the Horse-Radish with them in a corner. When any Man amongst them desires to marry, he may never go to visit his Mistress, till the Parents of both Parties are agreed amongst themselves, but after the said Agreement then he is introduced in her presence, and she is obliged to accept him, although she never saw his Face before.

The people of *Barbary*, but those especially of the better sort, marry many Wives also; but they do not buy them. They only allow them Dowries answerable to the Quality, as the Ancient *Romans* did use to do. They retain yet some old Customs and Ceremonies which the *Goths* and *Vandals* have left amongst them. They are also extreamly Jealous of their Wives that they will, by no means, allow them to appear before their own Fathers without their Faces be covered with a Vail

The *Moors* of the Kingdom of *Morocco* marry many lawful Wives, besides their Concubin

Concubines allowed them by their *Alcoran*. Some few days before the Marriage the Bridegroom goes to the *Caccis*, and having with him the Relations of both Parties as witneſſes, they ſend for a Notary who, having received his Inſtructions concerning the Dowry, which the ſaid Bridegroom is to give to his future Bride, the Notary draws a publick Inſtrument of it, which is, in their own Language, called *Codaca*; So that although they may divorce their Wives afterwards, they may not put them away till they have paid them the full Sum mentioned in the Contract of Marriage. They are very joviall at their weddings, and ſo extraordinarily profuſe, that it is a common Proverb amongſt them, That *the Chriſtians ſpend moſt in Suits at Law, the Jews in their Paſſovers, and the Moors at their Weddings.*

On the Wedding Day the Bride, being gallantly mounted upon a Mule richly trapped and adorned, and having a Canopy of Turky Carpets over her Head, with a thin Vail over her Face; She is led in Pomp about Town, & immediately after her follow many Mules carrying her Furniture and other Preſents, which her Friends have beſtowed upon her. After the Mules come all the Men and the Women

of her Friends and Relations; but the Women, as they march along, make hideous Outcries which, together with their *Mooriſh* double Drums, make a horrible Noiſe. After this Cavalcade, they betake themſelves to their Dinner, which being ended they go to the Market place; and if the Bridegroom be a Military Perſon, then all his Friends appear there on Horſeback playing and exerciſing themſelves with their Lances, and Javelins, on purpoſe for to divert the whole Aſſembly; after which Recreation every one withdraws to their reſpective Habitations.

But amongſt Perſons of eminent Quality, the Bride is mounted upon a Camel ſumptuouſly ſett out, and charged with a little Turret (called amongſt them *Gaiola*) her Head covered with a thin *Taffeta*, ſo thin, that although none can ſee her Face, yet ſhe eaſily can ſee all them that are about her. She is accompanied with many Gentlewomen and Knights which ride along with her, and after the Cavalcade ſhe is again conducted to her Fathers Houſe, and from thence to her Bridegrooms Habitation; where, the Feaſt being ſumptuouſly prepared, all the Aſſembly reſort to feaſt, to ſing and to dance. After which Jollities the Bridegroom begins a new Courant with his

Bride, but in case he find that she hath been vers'd in it before, and her case so plain and open, that no Tokens of Virginity appear, then he presently surrenders her to her Parents, who have her away with all her Furniture and Houshold-Stuff; But if, on the contrary, her Clothes appear dyed with the Rose and Lilly, then he hugs her as a pure Virgin, and her Linnen Drawers are carried in Triumph thorough all the City, as an honourable Testimony of the unquestionable Virginity of his new tried Bride. The *Jews* themselves, who live in those Countries, observe the same Custom.

They of the Kingdom of *Fez* practise this particular Custom at their Marriages, that as soon as a Father hath promised his Daughter in Marriage, then the Parents of both Parties gather themselves in some assigned place; going afterwards to the *Mosque* with two Notaries, who write down the Conditions of the Contract. This being done, and the Parties being fully agreed, then the Bridegroom invites to Dinner them, which have accompanied him and have been witnesses of the Contract: The Brides Father doth likewise feast his own Relations. When the Bridegroom intends to bring his Bride, he then sends a

Litter covered all over with rich Silks; ſhe is carried in it to the publick Place of the city with all her own and her Bridegrooms kindred together with many Flambeau's, Fifes, Drums and Trumpets; the Bridegrooms Friends goe before the Bride with their Flambeaus, and his Fathers Familiars follow after her. As ſoon as they are come to that publick place, then the Bridegroom comes to ſalute her Father and Relations; which Duty of Civility being performed, he then, without any more Ceremony, betakes himſelf to his own Habitation, waiting there for his Bride who as ſoon as ſhe is come thither, her Father and neareſt Relations accompany her even to her Nuptial Chamber Door, and reſign her into the Hands of her Bridegroom: who as ſhe comes into the Chamber ſets his Foot upon one of hers, and having ſhut the Door upon themſelves, every one withdraw, ſome few Women only excepted which, remaining at their Doors till the conſummation of Marriage come down afterwards bringing the lowe Sheet all bedewed with the Tokens of her loſt Virginity. But in caſe no ſuch Tokens appear, then ſhe is fairly diſmiſt, as a Crackt piece and ſurrendred to her Parents: As for the Gueſts they go their ways with a

Peck

Pack full of trouble, and their Bellies full of *Vacuum*.

Those People use to make three severall Feasts at the Solemnity of their Marriages: The first is made on the day of the Wedding; the Second is made the next day after, but this is only for the Women: And the Third is prepared on the Seventh day after the Celebration of Marriage, and this chiefly concerns the Brides Relations and intimate Friends, who are all feasted that Day. Her Father sends his Son in Law some Sweet-Meats and some whole Muttons on that day for a Present. But as soon as the Bridegroom goes out of Doors, which happens ordinarily but at seven days end, he then goes forthwith to buy some Fishes, and bringing them Home, he delivers them into the hands of his Mother, or of some other Woman, who immediately fling them all on the young married Womans feet, as a fortunate Emblem of her future fruitfulness.

A Month after the Marriage the new married Womans best Friends send her great Pots full of Bread fried in Oil, and whole Muttons ready rosted; and the new married Man, to retaliate their kindness, invites them to a Feast.

If a Widdow be married again, the nuptial Pomp is not so magnificent, the Guests must

muſt then be contented with roſt Mutton, Beef, and ſome boiled Hens: They alſo ſett before them a great wooden Platter charged with Porringers of Broth. As for the poorer ſort of people they ſett before their Gueſts a great wooden Charger of Broth thickned with Bread grated very ſmall, with thick Gobbets of Beef, but they make uſe of no Spoons, every one helps himſelf with his Hands.

The Inhabitants of the Kingdoms of *Tunis* and *Algier*, marry but very few Women, for they are bound by their Religion not only to divide the duty of Benevolence equally amongſt them, but alſo to allow every one of them a Chamber private to themſelves. The Husband doth alſo aſſign his Wife a Dowry, and when the Man and the future Brides Relations are agreed about it, then the Bridegroom ſends her ſome Boxes of Sweet-Meats. On the Wedding Day the Bridegroom, Bride, their Relations and Friends, feaſt together in the Bridegrooms Houſe: They do not ſit down upon Seats as we do, at Table, but lay along upon *Turkey* Carpets; after the Feaſt they begin to dance after the *Mooriſh* Faſhion: then the Bride mounts upon a Theater, erected for that purpoſe, and there makes a ſhew of her Bravery, having ſometimes her face all

ſhining

ſhining with Diamonds and other precious Stones. About the Evening the Bride is conducted to her Nuptial Bed, many Drums and Trumpets ſounding before her; then her Bridegroom follows, who ſhutting the Door after him doth conſummate the Marriage; All the Women waiting at the Chamber Door for the Brides Linnen-Drawers, which the Bridegroom brings them, and having faſtned them upon a Pole they carry them in great Triumph dancing and making great cheer. The Woman, after her Marriage, keeps ſeven days within Doors, but as for the Man, he muſt go to bath himſelf, which thing they ought always to do after Coition.

The *Moors* of *Ægypt* have many Wives which they keep in one *Seraglio*, as ſo many Nuns in a Nunnery, every one enjoying her private Room. But as for the *Moriſques* or *Granadins*, expelled out of *Spain*, called *Moros Francos*, they have but one. When the *Moors* of *Egypt* are paſſionately affected towards any Woman, they uſe to teſtify their zealous Paſſion by ſlitting their Skin in ſeveral parts of their Bodies, and ſo preſent themſelves before their beloved Object. If ſhe, by good fortune, chance to kiſs her Hand at the ſight of them, they then preſently conclude ſhe hath hung out her white

Flag,

Flag, wherefore they forbear attempting any more Assaults at the Breach, looking upon the place as good as surrendred already.

The Negroes of *Jaloffa* and *Senega* marry many Women, but they have more respect for them that are better descended. They are so civil towards their Women, that they never overcharge their Ship, but having given them their sufficient Cargo, never load them again till they be safely arrived to the Harbour, which we call, *Safe Delivery*.

The Inhabitants of *Tartaria Deserta*, which are Subjects of the great Duke of *Moscovy*, may have as many Wives as they can get, and he that hath most of that kind of Cattel, is reputed amongst them the most honourable Man, and the most eminent *Vir gregis*.

The *Tartars* of *Chersonesus*, otherwise called little *Tartars*, may marry as many Women as their Law allowes them: They most an end buy them of the *Perigorts*, or *Circassians*. They maintain them splendidly and are very courteous to them, and especially to them that have brought them any Children. They little regard Beauty or Riches in their Women, but only their Fidelity and good Manners: If they perceive

eive their Slaves to be duely moralized, they do not disdain to take them as their Wives. From thence it comes to pass that their Wives are always very faithful and dutiful, cautious of giving their Husbands any Offence, living with them with singular comfort and Concord. If any amongst them, having promised Marriage to a Woman, chance to fall sick unto Death, he then sends for his betrothed Bride, who is married with him by his Bed-side. He also allows her a competent Dowry, with all Houshold stuff fit for House-keeping, and this they do upon the prospect of a future Life, thinking they shall enjoy one another in the World to come.

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THE

Third Treatiſe.

Of Nuptial Rites, or Ceremonies, of Marriages practiſed amongſt Idolaters *and* Pagans.

THE *Indians* are either *Pagans*, *Mahometans*, or *Chriſtians*; but as they obſerve the Ceremonies of Marriage preſcribed by the Religion which they profeſs, we will treat in this following Treatiſe only of thoſe which remain, even to this Day, plunged in the woful Labyrinth of blind *Idolatry* and *Paganiſm*.

All the *Indians* in generall, whether they be *Chriſtians* or *Idolaters*, make exceeding merry at their Weddings, paſſing many Day's and Nights in feaſting, ſinging and dancing. As ſoon as the Inſtruments of Muſick begin to play, they dance round with little painted ſwitches in their hands. But as for the *Pagans*, they are ſo exceedingly Barba-

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ous, that they bind their Women by pro-
niſe upon Marriage, that in caſe they over-
ve them, they ſhall caſt themſelves head-
ng into their Funeral Pile, there to be
onſumed to Aſhes.

The Inhabitants of the Kingdom of *Kun-
am* and *Ballagatt* contract Marriage, when
ey are hardly come to the ſeventh Year
f their Age, but they uſe not to conſummate
, till they be eighteen. They are very
autious of marrying below their Rank
nd Quality, but their Women bring them
ttle ſtore of Riches; For, beſides a few
ewels of inconſiderable value, they bring
em their dainty Marigold, but not a
Dram of Silver nor Gold.

The People of the Kingdom of *Biſnagar*
arry as many Women as they pleaſe, but
n caſe any of their Women be not pleaſed
ith their Husbands, for want of their ſuffi-
ent Doſe, or any other reaſon, they then go
o their King and preſenting him with a
iece of Gold, he laying his Sword upon
eir Right Shoulder ſets them at Liberty;
o that being divorced in that manner,
ey may lawfully ſeek to mend their Quar-
ers.

There be ſome in that Kingdom, which
onſecrate their Daughters Virginity to a
ertain Idol, ſo that as ſoon as they have
attained

attained to the tenth Year of their Age, they are conducted with great Pomp, by their Parents, to the Temple, and being come there the young Damſells Mother, with ſome other grave Matrons, go up with her to a Turret, where is erected a Statue about a Cubit high: They kneel down before it and perform their Idolatrous Devotions. After which the young Maid muſt embrace the ſaid Statue three times; which being done, ſhe muſt remain, all her life time, as pure a Veſtal Virgin as ever ſerved ſeven years Apprenticeſhip in our *Whet-Stone Park.*

Thoſe of *Canara* obſerve the ſame Nuptial Ceremonies as thoſe of *Kunkan* and *Ballagatt.*

The Inhabitants of *Malabar*, are divided into three Ranks viz into *Bramins*, *Naires* and *Moucois*: The Race of the *Bramins* is the moſt eminent and honourable amongſt them; They alſo differ in their manner of Living, and enjoy conſiderable Prerogatives above the reſt. They may marry two Wives, but never any which be inferiour to them in Quality: They marry very young when they are yet but ſeven or eight years of Age.

As for their *Naires* which are the Country-peaſants they may not match with any

Women

Women ſuperiour to their Order and Quality, neither is it lawful for them to marry more than one Woman at one time; But as for their Women, the caſe is altered, for they may, if they pleaſe, enjoy three Husbands at once, all which are bound to contribute equally towards her and her Childrens maintenance. The firſt that comes in, leaving his Arms at the Door, enjoys her company, and they that come in after, are ſo civil as to withdraw and not to go in to her, untill the Coaſt be clear: So that there happens no Debate nor Quarrel, but they live amicably, every one of them Husbands having his Finger in her Pye Succeſſively.

The Maids of *Malabar* are naturally very wanton and leacherous; wherefore the Noblemen of that Country are very careful to marry their Daughters betimes, leſt for want of ſufficient Toying and Riggling they ſhould unhappily ſpring a leak: So that very few remain unmarried after fourteen Years of Age. But if they prove ſo unfortunate as to keep their Maidenheads after that time, then they may bewail their Virginity all the Days of their Life, for young Men look upon them to as be uſeleſs as old Almanacks.

They are very Jovial at their Weddings:

as ſoon as both Parties are agreed, they go to their *Pagodes* Temple, where they uſe to ſay ſome Prayers before their Prieſts. Fifteen days before the Wedding the Relations of both Parties conduct the future Bride every Day to the Bridegrooms houſe for ſeveral Days together; Who every one of thoſe times treating them, conducts her back to her Parents Houſe. All this is done with great Magnificence (according to the Abilities of the Parties) great ſtore of that Countrey-Muſicians attending, during this whole Nuptial Feſtival. When the time of conſummating the Marriage is come, the Virginity of the Bride is offered up to an Idol, or *Pagode*, (ſeated on a brazen Throne, of an horrid frightful Form,) which hath a ſharp Bodkin of Gold or Silver faſtned to his Privy-parts: On this the Bride is forcibly ſett, and it, by reaſon of its ſharpneſs, forceth great ſtore of Blood to come. And if, though by her Husband, ſhe proves with Child the firſt Year, they believe this Idol got it, and more highly eſteem it: But, by reaſon of the Pain, the Prieſts, by enjoying them firſt, quit them from this Ceremony; and without one of theſe two none are marryed. Their *Samoryn's*, or Kings, themſelves not being exempted: Who, on this account, order

their

heir Sisters Children to succeed, as being more certainly of the Blood Royal. In these Countreys they change their Wives as often as they please, nor seem the Women displeased at it. Poligamy is so tolerable or rather acceptable: And as the Men are allowed many Wives, so one Woman is allowed many Husbands, and the Issue bequeathed as she nominates. The World affords not more obscene lustful Persons than the *Naire's*, using Provocatives to stir up the decaying heat of Nature; And as our *European* Gallants, by making the Husbands drunk, sometimes attain their amorous ends, so these *Naire's* act their Amours by the help of a certain herb, or Drug, called *Deutroa* (which infused, or otherwise taken, infatuates the Intellect,) the Poor Cuckolds being in such a Pickle as not to be sensible, though he sees before his Eyes another plowing with his Heifer.

In *Nepapata* (a Town upon the River *Vega*) the manner of their Marriages is extraordinary. For many times the Priest with a Cow, and the Man and Woman, go together to the Water-side, where the *Bramyn* first mutters a short Prayer, and then, linking their Hands about the Cows Tail, pours upon them all his hallowed Oil; and lastly forces the Beast into the River,

whereinto she goes willingly so far as till they be up to the middle in Water: Neither returns she, nor do they disunite, till the Waves advise them. Being come on shore they loose their hands; and hold that mysterious Tye forcible and sacred ever after.

In *Cochin-China* Polygamy is forbidden; the Women are modest, and differ not in Apparell; all of them wearing over them a Veil of White Linnen: and indeed they are the civillest of all the Idolaters of those Countries, which, to say the truth, have no Wives, all Women being common amongst them.

They of the Kingdom of *Bengala* marry as many Women as they can maintain, but they are extreamly Jealous of them, wherefore they keep them as close as our *Euclio's* do their Precious Jewels.

The Inhabitants of *Pegu* have extraordinary Manners. These People, neglecting the natural use of Women, were formerly much addicted to the detestable Abominations of *Sodom*; wherefore, to obviate this Mischief, one of their Queens was constrained to enact a Law that whosoever should be Legally convicted of that Crime, he should be burned alive. She also ordained that Women should go with naked Neck and Breasts,

to the end that, expoſing a Samplar of their Wares, they might the ſooner allure Cuſtomers. The Men of that Country are very ſhy in their matching, and very fearful leſt they ſhould light upon a Crack-piece; for, to ſay the Truth, their Maids are generally all Fire and Toe. They are ſcarce out of the Shell but their quick Oiſter will be gaping, wherefore their Mothers, knowing by Experience the common frailty of their Sex, (which is never found ſure till it be ſure bound,) When their Daughters are yet young, they uſe to ſtitch their lower Lips, leaving nothing but a ſmall Orifice juſt fit to evacuate their natural *Effluvium's*. On the day of their Marriage their Mothers unſtitch them in their Bridegrooms Preſence, and rubbing them with ſome kind of Oil, they are well enough diſpoſed to play at *Putt*, or elſe at *Ombre*. The Nobles, and other Perſons of Gentile Extraction, repute it a diſgrace to beat upon their Brides Anvils the firſt night of their Wedding: They hire ſome of their Friends for that Drudgery. Nay their King is ſo magnificent, that he will liberally reward the Valiant Champion, who hath couragiouſly demeaned himſelf in the firſt Onſet, and planted his Artillery in his Queens Breach.

The People of the Kingdom of *Siam*

may marry as many Women as they please. They commonly buy them of their Parents; they may also send them packing at their pleasure but they must maintain the Children which they have had by them. The Womens Parents may also recal their Daughters to their own Houses, provided they pay back again the Mony which they have received of their Husbands. They that are Idolaters have the same Customs as those of the Kingdom of *Pegu*, but those amongst them, which profess the *Mahometan* principles, are better civilized and moralized.

The *Chinese* bestow their Children in Marriage when they are very young, and their Fathers contract them oftentimes when they are yet in their Mothers Womb. When any of them is to marry he appoints his future Bride such a Dowry as he is able to give her; the Day appointed for the Wedding being come, the Brides Father makes a sumptuous Feast, to which all his Son-in-Law's Parents and Friends are invited: The Day following, the Bridegroom Father doth do the same towards his Daughter-in-Law's Relations. This Feast being ended the Husband, bringing the foresaid Dowry before the whole Assembly, delivereth it to his Bride, who presently surren-

ders

ders it into the hand of her Father or Mother; which thing is done for to make them a part of amends for the Charges, they have been at in her bringing up and Education, and, for this reaſon, they that have moſt Daughters are commonly the wealthieſt amongſt them. For the Parents make uſe of their Daughters Dowry, and improve it not only for their own profit, but alſo for the good of their Daughters, becauſe after their deceaſe all the Dowry, together with the Improvement, returns to their Daughters, for their and their Childrens Maintenance.

The *Chineſe* may have as many Women as they pleaſe, but their firſt Love is lookt upon as the only lawful Wife, the others being reputed amongſt them no better than Paramours or Concubines. Wherefore they always live with the firſt, but as for the others, they maintain them in ſeveral other Places, and in caſe they be Merchants, they ſend them as Factors into their ſeveral places of Traffick. They are forbidden by their Law to marry within any degree of Conſanguinity, and they are ſo ſtrict as not to marry any Woman who beareth the ſame Sirname as themſelves, although ſhe were of no Kin at all. They eſteem Beauty in Women far above their Extraction, and

an handſome Woman, although like a Muſhrom born upon a Dunghil, is a dainty Diſh for their palates. As for the common ſort of People amongſt them, they buy their Wives with ready Money, and ſell them again as ſoon as their Appetite longs for Variety.

Mendoza doth write that, in ſome Provinces next adjacent to *Tartary*, the Viceroys do prefix a certain limited time, within which both Men and Maids are obliged to marry, or elſe to confine themſelves within the Walls of a Cloyſter. When the ſaid prefixt time is come, all that deſire to marry and to be married, come to a certain City appointed to them by their Governours for that purpoſe. As ſoon as they are come thither they preſent themſelves before twelve Commiſſioners elected by their King: Theſe Commiſſioners are commonly grave and the moſt ancient perſons of the ſaid City: They take the Names and Sirnames of all Bachellors and Maids which come before them; they enquire alſo into their Qualities, and the Dowries which the Men are able to beſtow upon their Women: This being done, they examine their Catalogue and finding more Men than Women, or more Women than Men, they cauſe them to draw Lots, and by this means

means the ſupernumerary ones are caſt back till the following Year. Six of them twelve Commiſſioners divide the Men into three Companies: Setting aſide the Rich in the firſt, the Middle ſort of them, in the ſecond, and the Pooreſt in the third. Whilſt that theſe ſix are making this Separation amongſt the Men, the other ſix are buſy in making alſo a diſtinction amongſt the Women, diſtributing them into three Bands: In the Firſt they place them that are eminently Handſome; In the Second, them that are indifferently Comely; And in the Third, the Deformed and Hard-favoured by Nature. This Diviſion being made, they beſtow the Faireſt upon the Rich men who, in regard of that, pay a certain Sum of Money limited by the Judges; they then give the leſs Handſome to them of the Middle ability, without paying any thing at all. As for the Hard-favoured they become the portion of the Pooreſt ſort of Men, but withal they receive ſome Money with them: for the Money which the Rich men have paid and depoſited in the Judges Hands, is diſtributed equally amongſt them. The Men being thus coupled with the Women, they reſort to ſome publick Houſes, appointed by the King in every City for that purpoſe, which Houſes are furniſhed with Beds,

and

and all things neceſſary for the new married Folks, who remain there fifty days feaſting, dancing and making exceeding merry. After which time all the Men, inſtead of Cloak-bags, carrying proviſion for their Cod-piece, betake themſelves to their reſpective Habitations.

The Nobles of that Country are not obliged to obſerve the Laws aforeſaid, but they marry when and whom they pleaſe.

The People of *Javan* marry uſually but one Woman, but they ſend her packing when they liſt, and marry another. As for their Women they may not leave their Husbands and take others, unleſs they beſtow themſelves upon ſome great Lord, who is willing to accept of them.

The *Tartars*, which are Idolaters, have many Wives which, notwithſtanding their Number, live amongſt themſelves peaceably. The Firſt is always accounted the moſt honourable, and her Children are preferred before any others. If a Father chances to dye, his Son may marry all the Women he leaves behind him, his own Mother and Siſters only excepted. They commonly marry their Siſters-in-Law after their Brothers Deceaſe, and they are very Jovial at every one of their Weddings.

The Inhabitants of the large Province of *Tanguth*

Tanguth, together with those of the Kingdom of *Catay*, may have as many Women as they are able to maintain. These People are great admirers of Beauty, and if they be never so rich they will purchase a handsome Woman at any rate, although she be of never so mean Parentage. They have sometimes to the Number of thirty Wives, more or less according to their Abilities, but the first is always the most regarded. If any of their Women be morose, or troubled with any other intolerable Qualities, they presently pack her away to learn better Manners: they marry their Kinswomen even as the *Tartars* do, their own Mothers and Sisters onely excepted.

The People of *Caindu* have extraordinary Customs amongst themselves: On their Wedding Day they will invite all sorts of Strangers which sojourn amongst them, and leave them, without any disturbance, to solace themselves with their Brides. And their Women like the Sport so well, that they set a Token at their Doors, and never take it down till they are all departed, and then their sottish Cuckolds may have free Access.

They of *Cascar* are as much given to that silly piece of Hospitality towards Strangers as those of *Caindu*, for they are never jealous, if Strangers partake never so largely

of

of their Pyes; ſo that they may have a Finger in it in due ſeaſon. If a man be abſent from his Habitation twenty days the Woman may marry another Husband: The Men may likewiſe do ſo in their Wives Abſence.

The *Canarins*, which inhabit the Iſland of *Goa*, worſhip a certain Idol like a Woman all naked: When they have a mind to beſtow their Daughters in Marriage, upon any Man, the Parents uſe to conduct their Daughters towards that Idol, where they perform their antick Devotions, after which they are beſtowed upon them that promiſe the moſt. As for their Nuptial Rites and Ceremonies of Marriage, we have made mention of them before, when we treated of the Solemnities of the Marriages uſed amongſt the Chriſtians of the City of *Goa*.

The *Negroes* of *Africa*, Inhabitants of the Kingdom of *Serroliana* have, in every Town and City, a large Houſe, like a Nunnery, appointed for young Maids to dwell in together, and to be inſtructed in all manner of Civil Deportment, and good Houſewifery. They have there ſeveral grave Matrons, with a Venerable old Man, who is Preſident over all, that have a ſpecial care of theſe Probationers. At the Years end theſe young Maids come out together,

as

as fine as their Hands can make them, and coming to the moſt publick Place of the City they dance there at the Sound of ſeveral Sorts of Inſtruments. Their Parents are there preſent, and the young Bachellors reſort thither as to a Fair; every one making his choice of her he liketh beſt, but he muſt pay ſomething to her Father before he can have her away. He muſt alſo beſtow ſome Gratuity upon the Preſident of the ſaid Place, in conſideration of his Care for her Entertainment and Education: Which being done, without any more Complements, every one carrieth away his own Bride to his Lodging, where they make very merry.

In the Kingdom of *Guinney*, as ſoon as their Sons are come to Maturity of Age, the Parents go a Wooing for them and bring them Women, which their Children are obliged to accept of, although they never ſaw their Faces before. The Maids Parents give her fourteen ounces of Gold for her Portion; And this Cuſtom is ſo ſtrictly obſerved amongſt them, that even their petty Kings allow no larger Portion to their own Daughters, excepting only that they allow them ſome Slaves to wait upon them. Every Maid, that is to be married amongſt them, muſt take her Oath that ſhe ſhall be

dutiful

dutiful to her future Husband, and that she shall never violate her Conjugal Fidelity: As for the Men they never use to require any such Oath from them.

Moreover if, after their Marriage, the Man hath been so thrifty a Husband as to have got Wealth sufficient for the maintenance of another Wife, he may take another, provided that the former give her Consent to it. He must also allow her a certain weight of Gold for her Good will: So that he may afterwards marry another, but she is reputed rather as his Concubine, than as his lawful Wife; and when this second Wife begins to grow in Years, he casts her off, as an Almanack out of Date, and marries another. He notwithstanding is obliged to keep always the First, who is the only Mistress, having the Command over all his Family.

The People of the Empire of *Monomotapa* in the lower *Ethiopia*, marry as many Wives as they can maintain, but the former is always lookt upon as the most Honourable, and her Children only may challenge every one a part of their Parents Inheritance: As for the other Women they are bound to wait upon her and observe her Directions and Commands. No man may marry a Maid until she be capable of Conception

ception: Wherefore as ſoon as the Parents perceive any ſuch Marks by their Daughters, they make very merry in their Families. The Maids go naked till almoſt that time, but when they are to marry, they then put on thin Cloths made of fine Cotton; and afterwards, when they have bore any Children, they cover their Breaſts with a Piece of Woollen Cloth.

The Inhabitants of the Iſland of *Zocotora* in *Africa* marry as many Women as they pleaſe, and when they have their Belly-full of them, they drive them to the Market, where they truck them for others, as we do our Cattel.

The People of *Canada* may, if they pleaſe, take many Wives, they notwithſtanding are well contented with one only.

As for them of *Samaya* they have many, not ſo much for to ſatiate their appetite, as for to increaſe their Grandeur; for they repute it honourable to have many Friends, Allies and Children. The Fathers beſtow nothing upon their Daughters: on the contrary he that will have any of them, muſt make ſome Preſents to the Maids Parents, according to her Quality and Beauty. They make great Solemnities at their Weddings: For beſides Feaſting, Balling and Dancing, they make Nuptial Harangues & *Epithalamiums*

miums, if any married Woman be surpriſed in Adultery, both ſhe and her *Ruffian* are in great Jeopardy of their Lives. But as for their Maids, they are very favourable towards them; for they repute their Inſtruments never the more jarring, or the leſs Muſical, although their jolly Gallants have plaid never ſo many Courants upon their Fiddles before Marriage.

Amongſt the People of *Florida* no man is permitted to marry above one Woman, their Kings and Nobles only excepted; who may have two or three Wives, but upon this condition, that the Firſt ſhall be always eſteemed as the Lady-paramount amongſt the other, and that her Children alone ſhall challenge their Parents Honours and Inheritances. Their Women are very thrifty Houſwives, very careful to improve every thing to the beſt advantage of their Families, and never uſe to lie with their Husbands after Conception.

As for the Iſlanders of *Cuba*, before their Iſland was depopulated, they married many Women, but they did uſe to leave their Wives at pleaſure, the Women alſo uſing the ſame Liberty. Their *Caciques* marry as many Women as they liſt, but they have this Cuſtom altogether extraordinary, which is, that when any of them is married, all the

the Men that are invited to this Wedding, are obliged to try their Manhoods upon the Bride. This Custom is observed not only amongst the common Sort of People, but also amongst them of the best Quality.

The People of *Mexico*, before they had embraced the Christian Faith, were married in this manner. The Bridegroom and Bride went together to their Idol Temple, and presented themselves before the Priest who, taking them both by the hand, did desire them to let him know their pleasure; which having known, he presently took a Corner of the Vail, wherewith the Brides Head was covered, and fastned it to the Corner of the Bridegrooms Gown; and being so bound together conducted them to the Brides House, where a great Fire was made ready; & being come near that Fire, the said Priest led them seven times about it. After which Ceremony the Marriage was ended, and then they betook themselves to Feasting.

The Inhabitants of *Civola*, otherwise called New *Granada*, never marry but one Woman at once, but they take the liberty to send her away at pleasure, and marry another; the Women also enjoy the same Priviledge, for in case their Husbands be not so liberal and kind-hearted, as to spare from their own Bellies to put it into theirs, then all the Fat is in the

Fire, & they will presently seek better Masters.

The People of *Cumana* use to send their young Daughters to their *Piaces*, or Priests, to be instructed by them, and to learn their Duty towards their future Husbands. The Nobles of that Country take as many Wives as they please, & are so extraordinary Courteous towards Strangers that they, standing at their Doors, will invite Passengers, whom they not only delight to regale at their Tables, but will bestow their faireſt Women upon them also to solace them at Night.

They of *Paria*, may also have many Wives, but the First married is always the Chief among them. They of the meaneſt Sort have commonly three or four, but when they begin to be old, they turn them off, and take others more young: The Priests afterwards instruct them, according to the customs of those of *Cumana*.

The Inhabitants of *Caribe* marry after the same fashion, only, the day of the Marriage and some days after, they bring out the new married Bride into the Woods with a mighty Noise, driving and killing all they meet.

The *Topinanboes*, Inhabitants of *Braſil*, in the South parts of *America*, when they marry, respect only the first degree of Father, Mother, Brother, Sister, Son and Daughter; for there the Uncle may freely marry his own

Neice

Niece. They take ſo many Wives as they pleaſe, and the more they have, the more valiant and vigorous are they eſteemed. Though they have one they chiefly love, yet the reſt are not at all Jealous, or at leaſt diſcover it not, for they labour in their Imployments, and live together in Peace. As for Ceremonies, they have none, ſave that he who comes to ſee a Maid, or other Woman, deſires her of her Father, or neareſt Relation and (after having diſcovered their Suit, and got their Conſent) takes her along with him as his Wife. It's ordinary amongſt them, chiefly thoſe of Quality, to promiſe their Daughters in Marriage, when they are very young; and afterwards give them to thoſe, to whom they are promiſed, who take them according to the Cuſtom of the Country. The Husband may repudiate, and put away, his Wife at pleaſure, when ſhe offends him: And likewiſe when the Wife deſigns to part from her Husband ſhe tells him (in their Tongue) *I'll have no more to do with thee, I'll go ſearch for another.* The Husband (without troubling himſelf) anſwers, *Escoain, go where thou wilt.* The Woman may give her ſelf immediately to another Man, having the ſame Priviledge to put away her ſecond Husband.

The Inhabitants of *Peru*, before they become Catholick, have many Wives, but of

thoſe there is but one whom they reckon the Lawful Wife. The Bridegroom on the day of Marriage went to her Houſe and, bringing her to his own Habitation, he did put on her Feet ſome kind of open Shoes made with a ſort of Ruſhes, which be called, in their own Language, *Ottoya*; which being done, ſhe was honoured as the Miſtriſs-paramount, all the other Women Concubines obeying and ſerving her, and the Iſſue of her Body was onely capable of Inheritance.

The *Itatins* and *Varack's*, inhabiting the Country of *Sancta Cruz*, did likewiſe marry as many Women as they could maintain: An Uncle doth oftentimes marry his own Neece. When their Daughters are yet but twelve Months old, their Parents look for Husbands for them, they alſo chooſe him that is next of Kin in the ſecond degree. The Parents having thus made choice of a Husband for their Daughter, they go to his Habitation, preſenting him with a Bow and Arrows, and a Mattock, as Pledges of the Matrimonial Contract; If the ſaid Perſon accepted of them, he is lookt upon as the Son-in-law, and is preſently conducted to his Father-in-Laws houſe, there to remain and manage the buſineſſes of his Family, until his future Bride hath at attained to Maturity of Age. But in caſe that a young Man hath any Affection for a Maid which

which never was offered to him, he then makes his application to her Parents, and preſenteth them with a bundle of Sticks: If they receive it, it is an evident token that they are well pleaſed with his motion, and preſently they admit him into their own Houſe. As ſoon as a Woman is married amongſt them, her firſt care is to make two winding Sheets, one for her Husband and the other for her ſelf: A commendable Example for all Chriſtians to follow; the remembrance of our Mortality being a prevalent Antidote againſt all peſtilential Diſeaſes of the Soul.

In *Guiana* otherwiſe called *Nova Andaluſia*, the common Sort of People muſt be contented with one Diſh, but as for their Nobles they may enjoy Variety of Women; they have the ſame Marriage-Ceremonies, as thoſe of *Peru*. But, as *England* is eſteemed the Paradiſe of Women, ſo on the contrary that Country is their Purgatory; for Women are put to all manner of Drudgery, their condition being little better than our common Servants, or Chamber-Maids.

There is a kind of People in *Syria* called *Druſes*, which ſome Authors have reckon'd amongſt Chriſtians, but which are neither *Jews* nor Chriſtians, but rather a Crew of Barbarous Mongrels; for they marry their Mothers Daughters and Siſters without any

regard at all: The reaſon they alledge for this Barbarous brutality is, that they have begotten Children for their own uſe, and not for others, and that no body ought to forbid them the enjoyment of that which is Naturally their own. They have ſome Holy Days in the year, wherein their Men and Women aſſemble themſelves in a publick place, where they are extreamly Jovial, for after their Feaſting and Balling, they begin another kind of Dance, borrowing one anothers Wives.

The Eaſtern *Japannois*, otherwiſe called Wild *Lopps*, contract Marriage in this manner: The day of the Wedding being come, all the Bridegrooms Friends, and Relations, reſort to his Tent, and being gathered together, the Bridegroom goes to his Brides Tent, and brings her to his own; where being come, he in the preſence of all the aſſembly, taking a Steel with a Flint, ſtrikes Fire with all his force, and the more Fire appears, the more fortunate they judge him, looking upon that as a happy Preſage of his future Proſperity: This Ceremony ended, the Marriage is concluded. Then they cauſe the Bride, clothed with *Zibellins* and *Hermines*, to be ſett upon a tamed Boar; the Bridegroom, being clothed with Bear Skins, goes a foot by her ſide, all their Relations following with joyful Acclamations, wiſhing them all Proſperity, and a

numerous

numerous Off-Spring. Being come to their Tent they feaſt and dance, which being done, they begin to ſing the *Elogium's* of their deceaſed *Hero's*, and eminent Captains, renowned amongſt them for their valorous Atchievements in Warlike affairs. As ſoon as they have made an end of their Songs, the Bridegroom, Bride, and all their Gueſts, caſt themſelves on the ground, in a pitiful manner, weeping, ſobbing and lamenting the frailty of their Nature and Mortality. About half an hour after, the Inſtruments begin again to play, and every one riſe up to renew the Dance.

In the South part of the World, commonly called *Magellanica*, when a Man hath Affection for a Woman, he goes to her Relations, to ask them their good will; which having obtained he, without any further Ceremony, takes her along with him, and they Cohabit together like Husband and Wife. Their Relations aſſemble themſelves the next day for to feaſt and make merry; after that the Brides Relations offer her ſome Preſents, which the Bridegroom receiveth with thankfulneſs: The Women amongſt them practiſe the ſame Trade as their Husbands. If any of them chance to ring Changes, and play foul with another Man; then her Husband ſends her away to her Parents, who preſently ſhave off all the Hair

of her Head; and in caſe ſhe, turning a Convert, will return to her Husband, he notwithſtanding never will vouchſafe to honour her with his Bed, but ſhe muſt reſt contented to ſerve him, and do all manner of Drudgery.

Having performed my task *(gentle Reader)* and, as I hope, in part contented thy Curoſity about theſe Nuptial Ceremonies; a part of which I have been a Witneſs to, & of others have received credible Informations from ſundry grave Authors and Travellers: Nothing remaineth, but that I Pray the God of all Unity and Concord, in Mercy to heal all our Breaches, to the end that our Church may appear like a Bride, all Glorious within, ready to attend upon Chriſt her Bridegroom, to whom with the Father, and Holy Spirit, be all Honour and Glory, World without End. *Amen.*

MVSEVM BRITAN NICVM